an. infant again, all its spiritual possessions are destroyed and it has to recommence its education." The advocates of re-incarnation do not admit this. They say, ((What is learnt in each life is stored up in the form of mental powers and is remanifested in this form in the next life. This explains the difference of power in infants, some advancing quickly and some lagging behind." But, ask their opponents—"Unless the memory of a previous life is reproduced in the succeeding life, unless, specially, there is a consciousness of identity between the preceding and the following life, how is progress possible? Does not the enjoyment or suffering of the fruits of action which have passed out of memory involve an apparent injustice ?" This question is thus answered by the protagonists of re-birth. *cc* In this life too there is an appearance and disappearance of memory ; the memdry of the whole life is never present at a time ; on. the contrary, in sound sleep, all memory, even the sense of self-identity, disappears and re-appears according to our needs. What takes place in re-birth is not quite unlike this. The stored-up memory and possessions of a finite self are preserved in the

Omniscient Being and
remanifested in. the former's succeeding
life. The manifesta-
tion of power is clearly seen in a new-born
child. Some remini-
scences also are perhaps manifested
though the infant cannot
express them in the absence of the power
of speaking. Some
specially gifted children give expression to
them a's they
learnt to speak. In many cases these
reminiscences are
choked and pushed back by new
experiences with the
progress of age. In some cases, the
memory of previous
births re-appears in old people. This is
perhaps caused
by the sight -or hearing of something
connected with the
previous life. According to the law of
association of ideas,
the objects seen or heard bring back
reminiscences of the
previous life."